(13) Ps. CXIX, 46.
(14) The homiletical interpretation of the name is, Out of my mouth humiliation.
(15) Cf. II Sam. III, 3.
(16) Lit., 'father', a teacher.
(17) Prov. XXIII, 15.
(18) Ibid. XXVII, II.
(19) Ps. XXVII, 13.
(20) The dots are interpreted as meaning he was not quite sure.
(21) Hence you see that he was not so sure of his piety.
(22) This is the reply to the question. David was quite sure of his general pious character, but he feared that his sins might exclude him from the reward etc.
(23) Gen. XXVIII, 15.
(24) Ibid. XXXII, 8. The contradiction lies in the fact that Jacob was afraid in spite of having God's promise.
(25) Ex. XV, 16.
(26) Lit. 'the Israelites were worthy to have a miracle performed for them'.
(27) When they entered victoriously.
(28) And they entered only as subjects of Cyrus.
(29) According to the Gemara, R. Eliezer and R. Gamaliel differ in the interpretation of the Bible words, 'And when thou liest down'. R. Eliezer explains them to mean, when you go to bed; hence he says that the time expires at the end of the first watch. R. Gamaliel understands them to mean, when you sleep; hence he fixes the whole night as the time of the recital.

Talmud - Mas. Berachoth 4b

If it is R. Gamaliel's view, let them express themselves in the same way as R. Gamaliel? — In reality it is R. Gamaliel's view that they adopted, and their reason for saying, UNTIL MIDNIGHT is to keep a man far from transgression. For so it has been taught: The Sages made a fence for their words so that a man, on returning home from the field in the evening, should not say: I shall go home, eat a little, drink a little, sleep a little, and then I shall recite the Shema' and the Tefillah, and meanwhile, sleep may overpower him, and as a result he will sleep the whole night. Rather should a man, when returning home from the field in the evening, go to the synagogue. If he is used to read the Bible, let him read the Bible, and if he is used to repeat the Mishnah, let him repeat the Mishnah, and then let him recite the Shema' and say the Tefillah, [go home] and eat his meal and say the Grace. And whosoever transgresses the words of the Sages deserves to die. Why this difference that, in other cases, they do not say 'he deserves to die', and here they do say 'he deserves to die'? — If you wish, I can say because here there is danger of sleep overpowering him. Or, if you wish, I can say because they want to exclude the opinion of those who say that the evening prayer is only voluntary.[1] Therefore they teach us that it is obligatory.

The Master said:[2] 'Let him recite Shema' and say the Tefillah'. This accords with the view of R. Johanan.[3] For R. Johanan says: Who inherits the world to come? The one who follows the Ge'ullah[4] immediately with the evening Tefillah. R. Joshua b. Levi says: The Tefilloth were arranged to be said in the middle.[5] What is the ground of their difference? — If you like, I can say it is [the interpretation of] a verse, and if you like, I can say that they reason differently. For R. Johanan argues: Though the complete deliverance from Egypt took place in the morning time only,[6] there was also some kind of deliverance in the evening;[7] whereas R. Joshua b. Levi argues that since the real deliverance happened in the morning [that of the evening] was no proper deliverance.[8] 'Or if you like, I can say it is [the interpretation of] a verse'. And both interpret one and the same verse, [viz.,] When thou liest down and when thou risest up.[9] R. Johanan argues: There is here an analogy between lying down and rising. Just as [at the time of] rising, recital of Shema' precedes Tefillah, so also [at the time of] lying down, recital of Shema' precedes Tefillah. R. Joshua b. Levi argues [differently]: There is here an analogy between lying down and rising. Just as [at the time of] rising,